

AN  
ACCOUNT  
OF  
MARRIAGE

OR  
The Interests of Marriage  
considered and defended,  
against the unjust at-  
tacques of this Age.

In a LETTER to  
a FRIEND.

---

Estq. Amor.

*Quid dixit nemo moritur, nemo vi-  
vit suo nomine.*

---

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## To the Reader.

Reader,

**I** Am the Person to  
show the following  
Letter was writ, and I  
am the Publisher of it; no  
man is obliged to give a  
reason of such actions; I  
only had an inclination to  
shew thee some of our di-  
vertisements, who are not  
men of the town: I con-  
fess, those glorious Persons

A 2      hav

# The Epistle

have sufficiently run us down, by continually supplying the World, with accounts of admirable Adventures, whilst we cannot possibly invent a taking Mode for our virtue, and grave tempers: we must take our fortune, till the Round brings such things again into esteem; We will not appeal to thy justice for a sentence to our advantage, we know in what nature the address



## to the Reader.

is made, and we ignore not  
their captivating arts ;  
this is not the first Age  
will be recorded for con-  
temning vertue, though  
the extravagancies of such  
an humour, are onely ex-  
tant now. We have yet  
in our disgraces this satis-  
faction left us, ( which we  
hope our Generous Adver-  
saries will not deny us )  
that when experience, and  
time, have disabused the  
foppish Youth of this Ge-

# The Epistle

neration, they will more  
revere the practice, and  
discretion of their Fathers;  
when their gallantry's will  
be as much dispised, as  
our vertue now. I will  
say nothing for the follow-  
ing papers though I have  
both a Justice, and a  
Friendship to satisfie up-  
on that account, but a  
thousand Elogies will not  
incline a man to approve  
that which is against his  
humour, and one alone is  
super-

## to the Reader.

*superfluous*, where the subject is agreeable; If thou dost not like it, I cannot help it, thou mayest possibly sometimes have spent more time, and money for an ill humour. If it is not suitable to thy intrigues, reserve it for thy Children, who may possibly prefer it, before the follies of their Fathers practices. Farewel.

AN



(I)



AN  
ACCOUNT  
OF  
MARRIAGE.

I Did not think Sir, that  
when we entertained  
our selves with the lit-  
tle modern Philosopher, you  
would after have demanded  
those things from me in ear-  
nest, which were then our  
divertisement; but since you  
have been so inclined, I ob-  
A 5                    bey

bey you readily, both, as  
 I should blush to refuse any  
 satisfaction to a Person who  
 has so grandly obliged me,  
 and also as I have a repug-  
 nance to abandon my decla-  
 red Opinions: But I hope  
 you consider, that you de-  
 mand these things from a  
 young man, who is unca-  
 pable of doing right to so  
 grand and so important a  
 Subject; and one besides,  
 who can furnish the dis-  
 course with no experiencies  
 of his own: but I know  
 your ingenuity and can-  
 dour are too great to expect  
 a sufficiency from a man he  
 has not about him; neither  
 do

do I believe that you want any motives to assist you in your just resolutions : he that knows your love , also knows the object of it to be so glorious , and so accomplished , as hard'y to be equalled within the compass of our Isle for excellent qualities ; and I very much question , whether the most hardy of our Gallants , did they every day converse with those beautiful endowments which she possesses , would not willingly despise the Gallantry of contemning Marriage for such an enjoyment , and even be contented to be virtuous , rather

ther then not be happy ; no  
 one will condemn you for  
 such a design , nor decree  
 your reason to submit to  
 the fantastical definitions of  
 the *Malmstury* Philoso-  
 pher. But since you will  
 be amorous , and serious  
 too , as you have received  
 the pleasures of the first  
 from your Mistress , so  
 you shall now receive the  
 entertainments of the se-  
 cond from your friend : but  
 yet I must before hand tell  
 you , that as in Pictures , so  
 in so considerable draughts  
 of humane interests and af-  
 fairs , there must needs be  
 wanting those graces and  
 loveli-



lovelinesses , that no description nor account can reach ; and we can only lay the colours , and a simetry of parts , whilst the sweetness , and the charm , are above the reach of pens. It will be necessary Sir ( to keep your thoughts together ) to pursue a method , and to decline the hunting mode of writing , now in use , of running remarks here and there , as the fancy of the Author leads him. Marriage is our Theam , and the justness , necessity , and advantages of it , the considerations to be enquired into ; and we cannot  
raise

raise this superstructure upon a better foundation than the Divine Declaration in *Gen. 2. 18.* where it is said, *It is not good that the man should be alone:* In which appears, that when the inferior Creatures had their beings for the use and service of man, then was he himself created as their Lord; and when he was made, and had received his Dominion, his glorious Creator judged something wanting very important for the happiness and pleasures of man, and that was a Help-met for him; *It is not good that man should be alone.:*

(7)

alone: He had then Hea-  
ven to converse with, Earth  
to govern, Paradise to be  
his home, and the plea-  
sures of an Innocence copi-  
ed fairly from his Maker;  
and yet in the possession of  
all these things he was a-  
lone.

First, He was alone in  
Paradise, that could not re-  
gale him equal to a virtuous  
love; Empire and command  
were not so Noble as the  
affairs of a practical virtue:  
*Adam* was entertained with  
the freshness of a youthful  
world, to whose beauty he  
paid not then the tribute of  
his sweat and labour; he en-  
joyed

joyed only a pleasant spring, but those delights were not equal to the society of a woman.

Secondly, He was alone in the possession of his Innocence; *Adam* was perfect, and so wanted not to be happy, but the degrees and consummations of it, which were design'd him in the affairs and interests of Marriage; and the Standard of happiness by which it was measured, was not then a life of quiet and repose, but a power and sufficiency of communicating virtue and excellent qualities; and I shall represent to you how much

much Marriage furnished mankind with that ability, by which will appear the Evidence of the Divine Assertion, *it is not good that man should be alone*: Some of which particulars, if they should not be comprehended in the direct intention of the words, they shall yet all be genuine to the nature of the thing.

First, It was good to perpetuate Generations, and the variety of Ages; from this has sprung all those that have fill'd the world; it laid the foundations of glorious and sacred Churches, of vast and puissant Empires, gave births

births to successful and flourish-  
 ing Arts; by that has  
 the Church been furnished  
 with Martyrs, and men fa-  
 mous for their Piety; it has  
 shot up Stars to heaven,  
 whose zeal and holiness did  
 shine among the dark vices  
 of the world, where they  
 now sparkle in spheres of E-  
 ternal light and love: To  
 this we owe the original  
 and excellency of Learning,  
 which has taught wisdom  
 and civility to barbarous Na-  
 tions; he was once rock'd  
 in the Cradle, whose Phi-  
 losophy and Science after  
 travell'd to the confines of  
 night

night and day ; an indulgent Mother on her Lap first bound the tender head of a famous Conquerour , that after wore the Laurels of so many Victories. Whilst ambition, war, and distempers still emptied the world, Marriage supplied it with other inhabitants. When by the death of some excellent person the world has been deprived of great advantages and blessings, some others have rose up, and equall'd, if not excell'd the virtue of their Fathers: When Countries have been widdowed, and drooped over the loss of an indulgent

gent Prince, they have had restored in a Successor the freshness of their wither'd joys. When *Moses* was dead, *Joskua* the son of *Nun* takes the Conduct of *Israel*, and leads them to the conquest and possession of the promised Land: When some holy man, who by his convincing conversation, and his heavenly admonitions, propagated and encreased the Church, is taken to his triumph above, God is pleased to open another Flood and spring of light, which though it may be of a different emanation, yet it serves those holy ends.

the



the other did : *Moses* excell'd for meekness, *David* for sincerity, *Job* for patience, and *Daniel* for courage and magnanimity ; yet all these declared the same duty, honour, and obedience that we owe to God : *Saint Paul* was admirably learned, *S. Peter* affectionately plain and earnest, *Apello* sweetly eloquent, and all assisted in the propagating and confirming the same glorious Gospel. *Elijah* when he was mounted his Fiery Chariot, and through the Regions of the Sky travell'd home to heaven, yet left his Spirit and his Mantle

tle with *Elifha*. When *Is-*  
*rael* lost their mighty Pa-  
 rents, yet the favour of their  
 God continued with them,  
 and the blessings of *Abra-*  
*hams* Faith was enjoyed by  
 after Generations; and so  
 power has been furnished  
 with Successors from Mar-  
 riage. The Assyrian Empire  
 was succeeded by the Per-  
 sian, which being support-  
 ed by a slender virtue, fell,  
 and on its ruins rose the  
 Grecian; which was after  
 broke to pieces by the vio-  
 lence of its Administrators:  
 then rose the Roman, the best  
 built and supported, and of  
 the largest extent, spreading  
 its

its wings over the face of  
 the whole earth; having  
 maintained (the Vorarics of  
 sacred Religion excepted)  
 the bravest and most gene-  
 rous vertue, the most use-  
 ful and pleasing arts that to  
 the memory of man are  
 known: But this Empire,  
 so well maintained, and so  
 strong'y supported, by lit-  
 tle and little declired, till at  
 last it lay neglected and de-  
 spised in the languishing arms  
 of *Austria*. In after Ages se-  
 veral Princes affecting that  
 glorious Title spent much  
 blood and Treasure to gra-  
 tifie those vain hopes, but  
 with little successe. So has  
 learn-

learning been successively  
 maintained. *Plato* left some  
 excellent knowledge, with  
 many phantastical opinions :  
*Aristotle* endeavoured better  
 demonstration, but yet with  
 that, left some Lordly Pro-  
 positions, and barren terms.  
 Then the followers of Lear-  
 ning ranged themselves into  
 several Sects, troubling the  
 World with idle quarrels,  
 and disputes. The Philoso-  
 phy of *Greece*, was capri-  
 cious, and affected, but  
 when it travelled to *Rome*,  
 they made it more sociable,  
 and of a more pleasing con-  
 versation : one Age wrote  
 and disputed, another pra-  
 ctised

Etis'd and convinc'd : From those times the adventures of Learning have been various, and not easily abridg'd : Thus have several Ages had several rencounters, and variety of action, all of which have been furnished with Administrators, from the Marriage bed.

Secondly, It was good, as it was a model of the after Governments of the World: the dominion of a Parent in his Family, is a true representation of the government of a Vertuous Prince, who is the Father of his Country; men in this mirour might see the agreeableness of power,

B

and

and Empire; and with better inclinations might become obedient to an universal Head, whilest they plainly could see the advantages of order and subjection in particular Families, had there been no distinction in Societies, in which, by the respect and obedience paid to some persons, the advantages of Rule might have been perceived and approved, men would never have been willing to have parted with the most extravagant parts of their liberty, but all desires of Sovereignty had been opposed, as injustice and tyranny, but by Marriage, and

and the issue of the bed, men had within themselves a Lordship, and Dominion, and the quiet and advantages of that, evidently appearing, the intention of some excellent person, and his desires to protect Countries, and Provinces, and be their universal Head, and Parent, was not received with that scorn and aversion, as they would have been, had there not been those advantageous Presidents : And I know not how to believe, that all the Dominions of the Earth were founded in absolute Tyranny, and that they had at first no design of the good

of Nations, which was accidental, and found necessary, for the security and quiet of power, since it is impossible, that any Country can enjoy peace, riches, or profit without the Superiority of some or other.

Thirdly, It was good, as it brought in the grand foundation of the peace and quiet of Kingdomes; for this (yet with no injury) fixes a man to a settlement, and a contented condition of living, who, if he should obey the force of no other Arguments, yet the just consideration of his Family, and Relations, would dispose him to peace,  
and



and subjection, many men are sometimes tempted to be the Instruments of fatal disorders to a Nation, whilst they have nothing to suffer, but themselves in the calamities of ill success; few are so brutish, as to have no regard to the welfare and condition of those they love; who would by treason, cut from his Children a brave estate, and leave them poverty and the reproaches of his crime to inherit: and though some have broke through all these considerations, and neglected their dearest interests, yet that does not disprove the force

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they

they usually have upon our minds : 'tis providing for those that come after us, that makes us industrious, and sometimes peaceable, and vertuous too : What man would not be stook, and feel some remorse in his designs and projects of ruine, when he has a loving Wife leaning on his bosome, and innocent Children hanging about his knees ; but he that lives alone, what design soever he drives at, he receives none of these regrets, and remorsees ; but setting all things in himself, cries, *Let the world stand and fall with me.* And I am of the opinion

nion, that the unmarried lives of the Romish Priests, has been the cause of great calamities, and disorders in Kingdomes; men who have too much leisure, and too little dependence on a common interest, will freely play away their own share in any Kingdome, by its ruin and destruction, whilst there are so many cloysters in other places, to protect and receive them, their Guardians and Superiours throwing about these fatal Firebrands, and Incendiaries to inflame and trouble the World, who, if they had a Family, and an interest set-

eled to mind, would take a great deal less pleasure in the disorders of Christendome. Marriage makes men look upon the peace and prosperity of the World, with more concernment and pleasure than those, who care only for themselves, and their present satisfaction.

Fourthly. It was good, to have the honour, and delight of a hopeful issue, nothing was esteemed of old, a greater aggrandizement than many children, the issue of a lawfull bed, the promising youth of a child, returns a reputation to the Father, and many men had been forgotten

ten in the Histories of Ages,  
 had not they not been the  
 Parents of Children, that  
 were famous: Every Parent  
 receives an honour by the  
 virtues and celebrated quali-  
 ties of their Children; 'tis  
 an honour considerable  
 enough, to have been the  
 root that bore flowers, who's  
 fairness and sweetness were  
 pleasant to the whole world:  
 Nor is the delight any thing  
 inferiour; if the excellent  
 endowments of a Stranger  
 are pleasing to us (as they  
 doubtless are to every inge-  
 nious mind.) What must  
 be the accomplishments of  
 those, whom we have brought

into the world our selves  
to be the Parents of those  
that may prove successful  
instruments, for the instru-  
ction, and reformation of the  
Church, for the peace,  
and advantages of their  
Country, are blessings and  
contentments not to be  
equalled by little things: and  
the actions of many men,  
that have lived in the World  
would have none of the re-  
putation they have yet ac-  
quired, if it had not been for  
the consideration of their  
Family; next to the interests  
of Religion, nothing is so  
noble, so good and commen-  
dable, as to prosecute in  
ways

wayes of justice and honour,  
 the interests of their Family;  
 in the pursuit of which has  
 moreover been raised, all or  
 most of those glorious Tri-  
 umphs of vertue, courage,  
 and industry, that the world  
 has known; for who, onely  
 for the flashes of a short  
 Fame, would with the haz-  
 zard of his own life, have al-  
 tered the Government of  
 Kingdomes, have added re-  
 mote, as well as neighbour-  
 ing provinces, to the tribute  
 of his Throne? who would  
 have exposed himself to the  
 various accidents of the  
 deep, and have sought un-  
 known treasures in Coun-  
 tries

tries barbarous, unconquer'd,  
 and remote, if he had not  
 hoped to have left them as  
 the patrimony of his Family :  
 Thus on death beds,  
 have great as well as serious  
 men, left such excellent in-  
 structions to their Children,  
 of keeping up the honour,  
 and greatness of their names,  
 as if the interest they should  
 take in it remained beyond  
 the Grave : *Agripina* doted  
 so much on the Imperial dig-  
 nity of her Son *Nero*, as to  
 cry out, *occidat, modo impe-*  
*ret.* Let me die so he may  
 reign.

Fifthly, It was good, to  
 perpetuate the memory and  
 dignity



dignity of vertue, it is true, it sometimes happens, that a Son is not onely unlike his Father ; but so different, as to be a shame and reproach to his memory ; but yet usually the great qualities of the Parent lives in the Children , having the advantages of their example and instructions, and at least if their vertue is much weaker and fainter , yet supported by the Fathers memory, it becomes strangely useful, beloved, and respected in the world. The children of some men, that have been the Authors of great benefits, and good offices to Countries, and

and Nations, have served many great and happy occasions in the world, who yet have had no great merit of their own to boast of. Nothing is so much idolized nor respected by the generality of people, as a mighty name, and a vertue possibly in it self much the greater, that is found in a person not famous, cannot do those things, which the bare reputations of some persons is able to perform: In the civil wars of *France*, the Authority of a Prince of the Blood, would easily hush these commotions and produce that obedience to discipline, which all the courage,

courage, arts, and perswasions of inferiour Captains could never do.

Sixth'y, It was good to enlarge the Sphere and establish occasions of practical vertue. He that is married has more compass, and a larger field of action; he usually procures more benefits to the World, at least more substantial and better grounded. He that is alone lives to this Age, but he that is married (by the force of imbracing causes) lives to that Age which stands next the worlds last calen-ture, and burning fit. *Pompey* did not onely fight him-  
self

self for the liberty of *Rome*,  
 'till he was it's greatest, and  
 mighty Sacrifice, but left  
 those gallant Sons, who  
 bravely endeavoured to re-  
 vive it, when faint and dy-  
 ing. The practical virtues  
 that belong to the affairs of  
 this life, as they are more,  
 so they are more considera-  
 ble in the married state;  
 Speculation, however plea-  
 sing to some tempers, yet  
 if it be not altogether divine,  
 is a thing of little advantage,  
 especially to the world, and  
 that is the measure of every  
 excellent quality, the advan-  
 tage of the general World:  
 Infinite thinking, that designs  
 no

no other benefit, but the private satisfaction of him that is busied in it, is but an ingenious sort of idleness; and moreover, the mischief the world has received by those strange opinions invented by men, who enjoyed a perpetual vacation from affairs, remains too great a reproach of idle speculation: the thoughts of men are perpetually working, and wanting the entertainments of good, and useful objects pursue pleasant and agreeable ideas, that were never yet alter'd by action, and which are equally unprofitable to themselves and others,  
but

but he that has the interest  
 of a Family to mind, bound  
 with those happy limits the  
 extravagancies of his fancy  
 and the province he has to  
 manage consists in most  
 things of the best virtue, and  
 most practical advantages  
 that are found in humane  
 society; how many glorious  
 actions, and instances of bra-  
 very of mind have took their  
 original from the calamities  
 of a Parent, or the distresses  
 of a Child; and without  
 doubt the world had wanted  
 the greatest part of its illu-  
 strious Presidents of verrue,  
 had not the affections & ten-  
 dernesses of these relations,  
 been

been the motives & powerful  
 inducements to them. Many  
 indeed (but unjustly) cry out  
 of marriage, as a condition  
 of care and perplexities, and  
 celebrate single living, for  
 its freedom and repose; but  
 first let us ask them, who ever  
 found in a mortal state that  
 tranquillity they have preten-  
 ded to admire? who can  
 show us that condition of  
 life under the Sun, that is  
 even and undisturbed? if  
 marriage has cares, it has no  
 more than other conditions,  
 but then let us tell them, that  
 it has advantages, blessings &  
 societies, that they have not  
 obtained; if they can shew  
 us

us the life of some rude Philosopher, that in his retirements from the world boasted of quiet, and repose, we can shew him many examples of glorious men, living not onely contentedly, but admired, and beloved, in the ties of Matrimony; spreading their useful qualities over the universe, whilst the Stoick has permitted his vertue to droope and wither, in the shade of his own humour: besides difficult and hard acquiessts are the triumphs of vertue: The mind shines with no lustre at all, that has not been brightned by difficult affairs; owing (as the body)

its



is vigour and strength to  
 motion, and labour : more-  
 over the triumph is the  
 sweetest that is purchased  
 with the most industry ;  
 the ambitious looks on  
 those acquirements with  
 contempt, that are easily got,  
 and loves the highest steps,  
 because it is the hardest com-  
 ing there : and such motives  
 have we received from above  
 to procure advantages to the  
 world, that nothing relishes  
 better to the mind, nor is  
 received with greater esteem  
 and applause, than difficult  
 services : so that to speak ill  
 of marriage, out of a humour  
 of repose and sluggishness, is  
 to own the greatest reproach

and scandal in the world.

Seventhly. It was good, to have a mind vigorous, and constant in the circles of Marriage. Vertue loses it's lustre and strength, when it is loosened by various entertainments. Marriage gives the thoughts a home, and an imployment that would else be traversing the ends of the Earth : neither shall we find any men of a more manly gallantry, and a nobleness all of a peice, as amongst those who have been happy in their marriages, and great lovers of the interests of it. Some men may have exceeded in politrique arts, and the stra agems of conquests, but

very much question, whether ever any age, ( in the heathen world ) brought forth any thing Superiour to, or more beloved than the vertue of *Pompey*, and *Brutus*; men not onely religiously prizing the married state, but such as were blessed with the society of those women, that for returns of love and gallantry were famous to all ages. We choose friendship, as a field for vertue to reap advantages in, and none but retired, and treacherous natures, will be without the pleasures of that, but without all question, that friendship is the noblest, bound in  
 the

the surest ligaments, and penetrates more the recesses of the heart, that is commenced in marriage, than any took up on other scores: Some are pleased to cry down that Sex, as foolish, and unfit for the conversation of men; but they seem in that too much to overvalue themselves, and to set strange prizes on their own worth; what if there are not found women, whose heads are fill'd with the crabbed notions of Philosophy, who have no great insight into insignificant, and unsociable arts; the knowledge of these things could constitute nothing, but barren, and ri-

diculous Friendships; that which is more generous, more pleasant, and useful, is as well to be found in that Sex as in our own.

Eighthly, It was good for the education of mankind: This bred men at first to modesty, respect, and subjection; taught the mind the sense of shame, and the fear of vice: besides it laid an obligation on Parents to look after the education of their Children; for if there had not been such an Institution, in which it was both our duty, and our reputation too, to look after our Children, the issue of ma-

ny in the world had been neglected, and perished without a name, or any considerable acquirements: But now those men who have strangely overcome and worn out the impressions of what they owe to God, and their own affections, yet are so careless of their reputation, as to educate their children in those ways by which they may live with credit, and be capable of serving the Commonwealth: Had no Marriage been instituted when the lustful youth has satisfied his appetite, 'tis likely he would have abandoned the wretched Mother

with her Infant, to the ran-  
 counters of various sor-  
 rows ; and the children of  
 the Great, and the Noble,  
 had been rock'd in Cotta-  
 ges, and all their daies fol-  
 lowed the Plough, but now  
 there are sacred Channels  
 cut, in which one stream of  
 blood perpetually runs, from  
 one Generation to an other.

Ninthly, It was good to  
 prevent the inconveniences  
 and extravagancies of a ram-  
 bling love. What disorders  
 and distractions had there  
 been in the world, if an im-  
 petuous and lawless appe-  
 tite had been subject to no  
 conduct ; the fancy placing

it self on any object plea-  
 sing and agreeable to it, had  
 presently transported the  
 owner to all manner of vio-  
 lent actions for the obtain-  
 ing of it; Cities had been  
 consumed to ashes, houses  
 left desolate, or fill'd with  
 groans, only for the ravish-  
 ment of a beauteous prey;  
 the affairs of the State had  
 been neglected, or readily  
 wounded, for the acquire-  
 ments of an idle love; for  
 such is the violence of that  
 passion, and such its extra-  
 vagancies, when it is taught  
 no moderation by Religion  
 and excellent Laws; the  
 power of Conquest had  
 been



been a sufficient title to the  
 objects we had covered, and  
 we had felt no remorse, to  
 have taken them from be-  
 tween the arms where they  
 had spent many years in en-  
 dearments of love: no Na-  
 tion could have flourished,  
 nor have been successful in  
 its affairs, if a wanton flame  
 had thus consumed the man-  
 ly temper and vigour of  
 the youth; or if their pas-  
 sions had not transported  
 them to such violent acti-  
 ons, yet the gentlest con-  
 cernments of those flames  
 had made them uncapable  
 of serving the Common-  
 wealth, and the interests of

Humane Society ; and what with running to publick houses of lust, the contriving secret Cabals, and private assignations, had took up all that time with which they should have served their Generations : Whilst they had followed these designs, ill humor, restlessness of the thoughts, and inconsiderate actions, had been the necessary companions to them ; therefore there was great wisdom in that Law amongst the Jews, that none should live unmarried after such an Age. All wise and prudent Nations knew they should have little order, and less industry,

industry, where the affairs of an idle passion possessed the hearts and heads of their Subjects. Marriage more inclines the mind to serious, and necessary business, then the wandering lusts of Stews and Concubines; and even in those Countries, where Polygamy, and many Loves have been allowed, the serious, and the wise, are grown weary of their liberty, as producing those distractions as unfit the mind for other things: besides, there are the prejudices the body receives in those fatal distempers, that bring rottenness, pain, and infamy.

which are left to Posterity; and its not to be doubted, but that the next Age will curse their Fathers, for leaving them poverty and retrenchments for their Patrimonies.

Tenthly, It was good to have the society of a Sex that should once be the passage of the Son of God into the World; and that was of a Virgin too, though not deflower'd, yet betroth'd: that man as he had once reproach'd that Sex, as the first yielder to that temptation, which ruined mankind, so they might receive a benefit, and

and an advantage by it,  
 that might make them forget  
 the memory of former  
 injuries: Did She present  
 us with the fruit, the  
 eating of which lost Paradise,  
 and an innocence more  
 sweet and agreeable? from  
 Her Womb rose the morning  
 of eternal redemption,  
 spreading its light and  
 blessings over the World:  
 Man has no reason to  
 nourish antient resentments,  
 that has her for the companion  
 of his vertuous Love, whose  
 aboades the veiled Divinity  
 did not dispute.

I know nothing can be

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ob-

objected to all this, but  
 that of *St. Paul*, he that  
 lives unmarried does best,  
 to which it is easily an-  
 swered: that that, as some  
 other things in the Scrip-  
 ture, were chiefly calcu-  
 lated for that Age, as a  
 time of great persecution,  
 and calamity to the Chri-  
 stian Faith; then were the  
 powers of the World ar-  
 med against the Doctrine  
 of Christ, and the profes-  
 sors of it, were forced  
 to remove from one City,  
 and Country to another,  
 and to live with great dif-  
 ficulty, and those especi-  
 ally who were the Mini-  
 sters

sters, travel'd to Regions  
 distant and far remote, to  
 plant the Christian Do-  
 ctrine; and it was more  
 convenient for them that  
 were continually in jour-  
 nies, in perils, on the Land  
 and Sea, to have small  
 and little Families. But  
 many things may not be so  
 proper for some times,  
 that are both convenient,  
 and necessary for others:  
 and it was but just, that  
 some of the outward ad-  
 vantages, as well as the  
 lives themselves, of some  
 Persons, should be yeild-  
 ed up, to the important  
 considerations, of propo-  
 ga-

objected to all this, but  
 that of *St. Paul*, he that  
 lives unmarried does best,  
 to which it is easily an-  
 swered: that that, as some  
 other things in the Scrip-  
 ture, were chiefly calcu-  
 lated for that Age, as a  
 time of great persecution,  
 and calamity to the Chri-  
 stian Faith; then were the  
 powers of the World ar-  
 med against the Doctrine  
 of Christ, and the profes-  
 sors of it, were forced  
 to remove from one City,  
 and Country to another,  
 and to live with great dif-  
 ficulty, and those especi-  
 ally who were the Mini-  
 sters



sters, travelled to Regions distant and far remote, to plant the Christian Doctrine; and, it was more convenient for them that were continually in journeys, in perils, on the Land and Sea, to have small and little Families. But many things may not be so proper for some times, that are both convenient, and necessary for others: and it was but just, that some of the outward advantages, as well as he lives themselves, of some Persons, should be yeilded up, to the important considerations, of propo-

ga-

gating & confirming the Gospel; so our Saviour speaking of the severity of those calamities, that should make their visits to the last ages of the world; pronounces a *va lachrimantibus, & parturientibus, per illos dies* when nevertheless, those were not only the necessary, but most excellent affairs of humane life. If upon all these considerations, Sir marriage appears so convenient and necessary for the World, they must have slender pleas who admire unsociable and solitary tempers; no man was to be taken up with the

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contemplation of his own excellencies; like that fantastick Youth, who made love to, and dyed for himself, the only way to take a right view of our own good qualities, is to see them in other mirrors, to have them drawn by those advantages and benefits we communicate to others: he that gathers all his great endowments into his own breast, and keeps them there, like Roses that grow in desarts, he dies uncommended, and unjoyed. But lets Sir have they to say for themselves, who contemn and  
re-

reproach marriage; scrupling not all, to despise so  
 sacred, an institution; and  
~~yet~~ into such an age we are  
 fallen, where it is recko-  
 ned not only innocent  
 enough, but a peculiar  
 price of gallantry, and  
 good breeding, to divert  
 our selves with holy wed-  
 lock, thinking that ridicu-  
 lous, that was confirmed in  
 Innocence and Paradise,  
 certainly they make strang-  
 ly bold with God, and  
 Religion: they have strook  
 out of the Calenders of  
 all respect, men grave and  
 serious, thinking nothing  
 so comicall, as that man  
 that

that obeys the power of  
 vertue; but we will not  
 wonder at it, whilst we  
 see them throwing all Reli-  
 gion, and all the prudence  
 of their Fathers out of the  
 World. They have found  
 out a new wit, and a  
 new discretion of their  
 own, and will be obliged  
 to none of their Ancestors,  
 and those who first taught  
 them to speak sense; they  
 will not now allow to  
 speak sense themselves.  
 The World might yet al-  
 low them their Province,  
 but they will not be con-  
 tented with it, nothing  
 will serve their ambition,  
 but

but to rule the universal monarchy of wit; all the Regions of several arts, must pay a tribute to their power. But we ought first to understand their sufficiency, before we permit them so proud an usurpation! their chief strength is Dramatique Wit, to which are added their Courtship, their dresses, and their oaths: and yet this is the learning and the wit, that must cry down sacred Religion, and these the prodigious parts that must baffle the experience of so many generations? without doubt, never any age was

was so much abused by such unknowing Pretenders. But this is part of a digression. Sir, since our discourse ought only to lead us to examine their sentiments of marriage, and the justice of them: which we shall now do. It is not sure because they live chaste and severely themselves, without the society of a woman? nothing less! their aversion, for the Pales and fences of marriage, is because they love their ranges, and a vitious chase: they despise the society of a vertuous wife, that they may gad abroad

abroad to seek Love, spending their wealth, their strength, and their time, in the imbraces of a Stranger, their heads and their hearts, are perpetually full of new designs, of debauching innocent Virgins, of dishonouring the marriage bed of their friend, and of ridding themselves of an injoyment, of which they are tired: neither is it their earnestness of serving their Country, that makes them neglect marriage; no all their time is spent in their dresses, their Courtship, and their pleasures; it can be nothing but



but their violent inclin-  
 ons to vice, which are  
 assisted from below, that  
 makes them do this in-  
 justice to sacred things:  
 and it is strange to consi-  
 der, that those who have  
 no better characters, should  
 yet win any thing upon  
 the tempers of men: they  
 are those who as they pro-  
 digally spend the estates of  
 ancient and noble Families,  
 so they will in all proba-  
 bility, leave the next ge-  
 neration nothing but sor-  
 rows, distempers, and  
 french consumptions, nei-  
 ther are they content with  
 injoying a wilde liberty,  
 and

and to bring into contempt those things that have so long worn the characters of honour and respect; but they endeavour to remove all reverence to Religion out of the wor'd; not only owning, but triumphing in Atheism; having in contempt the persons of those that would instruct them, such a Sect of Philosophers the Christian world could not show; and we may think, that it had not been troubled with them now, had they not been the forerunners either of its dissolution, or some Times of dreadful

full events: the glorious Creator of the world, when he permits to be owned, and practised, principles so fatal and pernicious to all Religion, all Lawes, Interests, and societies in the world, forewarns us of mighty revolutions: and I am apt to believe, that they have reached the highest steps, that the baseness and the degeneracy of man can go; it is impossible any age should be more wicked, or triumph more in their vices, and their crimes. But there are others besides these Dons that do injuries to marriage, especially those. First

First who spake of it with little respect; thereby begetting strange fears, and prejudices in the mindes of the Youth, if there are those whose inclinations are for a single life, and they live in that with chastity, and discretion, no one ought to accuse them for such a manner of life, but why should they mock at all practices that are contrary to their own? such slight discourses I know will weigh very little with wise and prudent persons, but unexperienced Youth, is apt to be affected with things confidently delivered,

red, though there be some  
 times little sense in them,  
 if they have a mind to  
 exercise their wit, let  
 them chuse a subject more  
 agreeable to the interests  
 and the complexion of  
 mankind; and let them  
 think it to be a little rude  
 to reproach the practice  
 of their Fathers, and the  
 greatest part of the world,  
 which they do in speaking  
 against marriage. Never  
 any age had more trifling  
 gallantries than this has,  
 and yet none was ever  
 more in love with them;  
 great capacities were of  
 so'd, serious, modest, and  
 un-

unaffected; but now he that  
owns a little wit, makes  
such a noise with it, as to  
disturb the quiet and the  
serious affaires of the  
world. But there are  
those, who have done  
greater injuries to marriage  
and they are,

Secondly those who dis-  
honour it, by their own  
practices. If we should  
here examine all those se-  
veral things, that prove a  
discredit to that condition  
we should undertake a task  
too long and difficult, since  
there are so many little  
affaires, which (like the  
small heads of Rivers) by  
the

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the covered adventures of a long course, open themselves at last in great floods of discontents, and injuries: there are causes of injustice in marriage, that pretend a privilege from disputes; but this we may say with freedom enough, that the indiscretions alone of many in this condition have been the causes of considerable miscarriages, and that not in the first choice, but after management; and as it sometimes happens in greatest Empires, that an injury done to an inconsiderable person, (as lately in *Muscovy*,)

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has

has , through unknown  
 wayes , produced effects ,  
 as have shook the puis-  
 sance of those Empires  
 themselves. So little peices  
 of imprudence , have been  
 the first causes of great dis-  
 contents in marriage , and  
 we may plainly see , that as  
 in all the concernments of  
 the whole world , if there  
 had been , but half that dis-  
 cretion , and prudence in  
 the management of them ,  
 as there has been of other  
 pretences , the world had  
 known much more repose ,  
 satisfaction , and prosperi-  
 ty , than it now can shew ;  
 so if those in the state of  
 mar-



marriage, had trusted more to such safe indowments, than to their little gallantries, and pretended sufficiencies, we had seen fewer instances of ill-betrothed pairs. Many presume upon their own good qualities, or trust too much to their being lov'd, even whilst they withdraw the causes of that affection. Others love to railly with imagined injuries, not taking right measures of the tempers they so accost. Some expect, that the comforts and blessings of marriage, should cost them no indu-

stry and prudent manage-  
 ment. Others give causes  
 of real wrongs, by fool-  
 ishly hunting for imagined:  
 and much of the scandal,  
 that lies upon that Sex, is  
 originally owing to the fol-  
 ly of Husbands: without  
 doubt, the smallest disgusts,  
 and weaknesses in families  
 should be concealed from  
 the whole world, and there-  
 fore the first prudence,  
 distinguished mankind into  
 particular dwellings, that  
 none might be witnesses of  
 such things, which are of-  
 ten encreased, and revell'd  
 into greater quarrels, when  
 they

they are known and revealed. There are others, who assist themselves to the ruine of that vertue, they ought to maintain; the mind is not a thing hard and impenetrable, but subject to the impressions of what stands next it; and many by their own folly, unperceiveably create those inclinations, in that relation, which may in time prove fatal to their repose; and it happens often privately, as in publick converses, where that vertue, which was strong, & perfect, in places of serious, and mo-

deft living, has intenfibly declined (and unperceived by the owner) where amours, intrigues, and vices are publickly owned; and that converfation, which is the *Mode*, thofe inclinations do they embrace, who have an intereft in it. This does not deny, but that many perfons of great vertue, may live amongst thofe who are vicious: but we fpeak only of what is general. Others are too carelefs of their love affairs; and I fcruple not at all to affirm, that though jealoufie is a  
 very

very ill thing , yet a prudent conduct and care , is absolutely necessary for the preservation of vertue : I understand not those , who call neglects of this nature, a good disposition and much love, since those are much greater , that endeavour to remove temptations from the valued object , then to expect unseasonably a victorious vertue in the midst of assaults. Sir, I have pointed at but very few of those things , that prove the first grounds of discontents in marriage, and so by consequence of the

reproaches are flung upon that condition. There are besides a thousand more; some that might be named, and others that are better concealed. But there is one thing that proves the greatest ground of after discontents, and that is imprudent choices : either unsuitable to our humours, education, condition, or affairs; this indeed is a very great prejudice to marriage, but ought not to be reckoned, as a discredit to that condition; since, though our Creator has given us useful, happy, and agreeable institutions, yet  
our.

our own follies, and want of braines, is a reproach to our selves alone: if we by indiscretion, covetousness, or other vain inclinations, will throw our selves into strange unions, we ought to beare the scandal of inconsiderate fopps; and not expect that the prudence, or lovely order of things, should be broken, to repair our weakneses; marriage is free from the miscarriages, that follow the actions of these men. Besides the most excellent enjoyments of humane life, are the most nice, and critical; and

where the advantages are extraordinary, an ill management must needs make the prejudices the same: and the greatest justice these men can do the world, and the greatest prudence, and nobleness they are capable of shewing, is by an invincible discretion, and patience, to do right to that condition, their first follies had wronged. We have now inquired of discretion; next we may celebrate Religion, as a foundation of vertuous unions. This should have been the first, but the other has a larger sway; yet



yet if this had the powe<sup>r</sup>  
 it ought, all would be  
 happy loves; but the de-  
 generacy of Man has thrust  
 it out of these, as wel as  
 other affairs: yet without  
 this, it is possible, that  
 Time (if no other accidents  
 should happen may bring  
 decayes upon the strongest  
 passions; and neglects may  
 take the Seate of Love;  
 but this adds a perpetual  
 greeneness, and freshness  
 to Love; this is used to  
 carry those tenderesses,  
 and endearments to fifty,  
 and threescore, that were  
 knowne at twenty; and it  
 is

is the greatest, and most sure  
 conservor of Love. There  
 are Sir, two things, that  
 may pretend an interest in  
 this discourse. Divorce,  
 and Poligamy. to the first,  
 we may say in short, that  
 it is (one case excepted)  
 forbidden by unanswerable  
 Scriptures: and the best  
 prudence of Mankind: for,  
 it would be the inlet to  
 the greatest disorders, dis-  
 ingenuities, and extravi-  
 gancies that the World  
 could know. And for Po-  
 ligamy, tis enough to dis-  
 credit it, that the first insti-  
 tution of the married life,  
 and

and that in the possession of all the advantages and pleasures, that innocence, and Paradise could bestow, was but of two; which proves the divine intention and the original benefits, and happinesses of that state, to consist in one Love: besides the practises of the new Testament: and the inconveniences of the contrary, in Countries where it is allowed, where nothing but an insatiable, (not quenched but inflamed by variety) and furiously sordid lust, reigns in the generality; and amongst

amongst the wise, there are either the perplexities of unreconcilable domestic quarrels; or else that liberty laid down, for the pleasures of repose, and contentment. And now Sir, after we have been so long serious, tis agreeable to our Youth, to divert our selves, with opening the gay and pleasant scenes of Love, and describe a little the felicities of that passion: it would be but just, something to loosen a minde bound up to grave and serious considerations, by celebrating a love, that  
has

has so large a Dominion  
 in the Earth; but I consider Sir, that this is the  
 province of greater men,  
 and our Masters the Gal-  
 lants, will not allow us  
 this freedom; as they  
 alone pretend to make  
 Love, with glory, and  
 success; so they alone will  
 record their adventures:  
 besides we cannot furnish  
 the harangue with ends of  
 French, without which  
 paint Love cannot look  
 beautifully; we submit to  
 them, and as we cannot  
 make Love, so we cannot  
 relate it so modishly as  
 they

they. Unhappy *Albion*  
 whose beggarly, and scanty  
 language, is not able to  
 contain, nor render plea-  
 sing the mighty concepi-  
 ons of thy Youth, but  
 they must borrow dresses  
 from their neighbours, for  
 their victorious passions:  
 yet the capricio of thy  
 Fortune is something  
 strange, whil't it is scan-  
 dalous to beg an Almes  
 at a Romans door, (to  
 whose Gallantry thou yet  
 hast owed so much) but  
 a high reputation to cringe  
 and bow, to a leight  
 Monsieur, unty thy faul-  
 tring

ring tongue , and let  
 no greatness, Gallantry ,  
 nor felicity of thy own ,  
 be too big or too hap-  
 py for thy expressions.  
 But this is something pe-  
 dantical , and against the  
 humour , in short, Sir ,  
 I have furnished you  
 with the serious consi-  
 derations of Marriage :  
 the amorous you must  
 take from the Age , or  
 rather from your own  
 Love , in which , as  
 you will be better fur-  
 nished , than from our  
 Gallants , so it will be  
 an entertainment , and  
 an

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an account, more perfect, and agreeable, than this of

Sir,

Your most humble

Servant.

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FINIS.

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